

charge of our Church and Common-wealth committed to them, must provide by all good meanes, that God bee not dishonoured by their open Idolatries, nor our King and State indangered by their secret trecheries. Good Lawes there are already enacted to this purpose: which if they were duly put in execution, wee should haue lesse need to thinke of making new. But it is not my part to presse this poynt. I will therefore conclude as I did begin: *I speake as to wise men; Iudge ye what I say.*

1. Cor. 10. 15.

2. Tim. 2. 7.

Consider what I say; and the Lord giue you understanding in all things.

FIN IS.

charge of our Church and Common-wealth committed to them, must provide by all good meanes, that God bee not dishonoured by their open Idolatries, nor our King and State indangered by their secret trecheries. Good Lawes there are already enacted to this purpose: which if they were duly put in execution, wee should haue lesse need to thinke of making new. But it is not my part to presse this poynt. I will therefore conclude as I did begin: *I speake as to wise men; Iudge ye what I say.*

1. Cor. 10. 15.

2. Tim. 2. 7.

Consider what I say; and the Lord giue you understanding in all things.

FIN IS.

23

22

A [12.]
SERMON
PREACHED
BEFORE THE
COMMONS-HOUSE

Of Parliament, in Saint
Margarets Church at
Westminster, the 18.
of February.

1620.



By JAMES VESHER.

Professor of Divinitie in the
Vniuersitie of Dublin, in Ireland.



LONDON

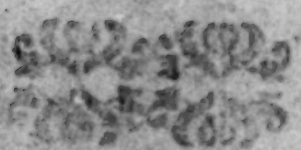
Printed by I. D. for Iohn Bartlett, and are to
be sold at the golden Cup in the Gold-
smiths Rowe in Cheapside.

1624.

A
SERMON
PREACHED
BEFORE THE
COMMONS

OF THE
UNIVERSITY OF
OXFORD
IN THE
YEAR
1620.

BY JAMES VERNER
Professor of Divinity in the
University of Oxford in 1620.



Printed by I. B. for John Barker and others
at the Sign of the Gun in St. Dunstons Church
1620.



TO THE HO-
NOVRABLE ASSEMBLY
of the Commons House of
Parliament.

I*T pleased this Honourable Assem-
bly to require myseruice, in prea-
ching at that late religious meet-
ing of yours, for the receiuing of
the holy Sacrament of the Lords
Supper. I was afterward also sent
vnto by the like authority, to pub-
lish that which (according to my poore ability) I then
deliuered. And although in respect of my selfe, and of
my want of time to prosecute such a subiect, I could
wish I had beene spared from such a taske: yet rather
then the expectation, and expresse signification of the
desire of the representatiue body of the whole Commi-
nality of the Kingdome should rest vnsatisfied; I haue
yeelded to commit this vnto the disposing and directi-
on of them, for whose sakes it was at first vndertaken.
Opprimi enim me onere officij malui, quàm id,
quod mihi cum fide semel impositum fuit, prop-
ter infirmitatem animi deponere. The very words
which then I vttered, I am not abl. to present vnto you:
the substance of the matter I haue truly laid downe,*

A 3

though

The Epistle Dedicatory.

though in some places (as it fell out) somewhat contracted, in others a little more enlarged. Whatsoever it is, I wholly submit it unto your graue censures: and so beseeching the Lord to giue you prosperous successe in all your worthy indenuours for the seruice of God, his Maiesty and your Countrey, I rest

**Yours in all Christian duty to
be commanded,**

JAMES VSSHER.

1. COR.



I. COR. 10. Vers. 17.

*Wee being many, are one bread,
and one body: for we are all partakers
of that one bread.*



Ther entrance I need not
make vnto my speech at
this time, then that which
the Apostle himselfe pre-
senteth vnto mee in the
verse next but one going
before my Text: *I speake to
wise men.* The more *unwise*
might I deeme my selfe to be, who being so con-
scious vnto my selfe of my great weakenesse,
durst aduenture to discover the same before so
graue and iudicious an Auditory; but that this
consideration doth somewhat support me, that
no great blame can light herein vpon mee, but
some asperſion thereof must reflect vpon your
selues, who happened to make so euill a choyce;
the more facile I expect you to bee in a cause,
wherein you your selues are some wayes intere-
sted.

The

The speciall cause of your assembling at this time, is, first, that you who professe the same truth, may ioine in one body, and partake together of the same blessed Communion: and then, that such as adhere vnto false worship, may bee discovered and auoyded: You in your wisdom discerning this holy Sacrament to bee, as it were, *ignis probationis*, which would both *congregare homogenea*, and *segregare heterogenea*, (as in Philosophie wee vse to speake) both conioyne those that be of the same, and dis-ioyne such as bee of a differing kinde and disposition. And to this purpose haue I made choyce of this present Text: wherein the Apostle maketh our partaking of the Lords Table to bee a testimony, not onely of the vnion and communion which wee haue betwixt our selues, and with our Head, (which he doth in the expresse words, which I haue read) but also of our dis-vnion and separation from all idolatrous worship: as appeareth by the application hereof vnto his maine drift and intendment, laid downe in the 14. and 21. verses.

The effect therfore of that which Saint Paul in expresse termes heere deliuereth, is the *Communion of Saints*: which consisteth of two parts; the fellowship which they haue with the *Body*, laid downe in the beginning; and the fellowship which they haue with the *Head*, laid downe in the end of the verse: both which are thus explained by Saint Iohn: *That which wee haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs; and truly our fellowship is with*
the

the Father, and with his Sonne Iesus Christ, 1.Ioh. 1. 3. Let them therefore that walke in darknesse, brag as much as they list of their good-fellowship : this blessed Apostle assureth vs, that such onely as doe walke in the light, haue fellowship one with another ; euen as they haue fellowship with God, and Iesus Christ his Sonne, whose blood shall cleanse them from all sinne. And to what better company can a man come, than to the generall Assembly, and Church of the first-borne which are inrolled in heauen, and to God the Iudge of all, and to the spirits of iust men made perfect, and to Iesus the Mediator of the new Couenant, and to the blood of sprinkling, which speaketh better things then that of Abel ? No fellowship (doubtlesse) is comparable to this Communion of Saints.

1.Ioh. 1.6, 7.

Heb. 12.23, 24.

To begin therefore with the first part thereof; as the Apostle in the third to the Galatians maketh our being *baptized into Christ*, to bee a testimony that wee are all one in Christ : so doth hee heere make our *partaking of that one bread*, to be an euidence that we also are all one bread, and one body in him. And to the same purpose, in the twelfth Chapter following, he propoundeth both our Baptisme and our drinking of the Lords Cup, as seales of the spirituall coniunction of vs all into one mysticall body. For as the body is one, (saith he) and hath many members, and all the members of that one body, being many, are one body : so also is Christ. For by one Spirit are we all baptized into one body, whether wee bee Iewes or Gentiles, whether we be bond or free : and haue been all made to drinke

Gal. 3.27, 28.

1.Cor. 12. 12, 13.

Ibid. vers. 27.

Rom. 12. 5.

into one Spirit. Afterwards hee addeth, that wee are the body of Christ, and members in particular: and in another place also, that *We being many, are one body in Christ, and every one members one of another.*

Now the vse which hee teacheth vs to make of this wonderfull coniunction (whereby wee are made members of Christ, and members one of another) is two-fold: 1. *That there should be no schisme in the body.* 2. *That the members should haue the same care one for another,* 1. Cor. 12. 25.

Schisme

Ephes. 4. 3--6.

For preuenting of Schisme, hee exhorteth vs in the fourth to the Ephesians, *to keepe the vnity of the Spirit in the bond of peace:* and to make this bond the firmer, hee putteth vs in minde of one Body, one Spirit, one Hope, one Lord, one Faith, one Baptisme, one God and Father of all, who is aboue all, and through all, and in vs all: by this multiplication of vnities declaring vnto vs, that the knots whereby wee are tyed together, are both in number more, and of farre greater moment, then that matters of smaller consequence should disseuer vs: and therefore that wee should *stand fast in one spirit, with one minde, strining together for the faith of the Gospell, and in nothing terrified by our aduersaries,* Philip. chap. 1. vers. 27, 28.

Cant. 6. 4.

But howsoever God hath thus marshalled his Church in a goodly order, *terrible as an army with banners:* yet, such is the disorder of our nature, that many for all this breake ranke, and the enemy laboureth to breed diuision in Gods House, that

that so his Kingdome might not stand. Nay, oftentimes it commeth to passe, that the *Watchmen* themselves, who were appoynted for the safeguarding of the Church, proue in this kinde to bee the smiters and wounders of her: and from among them who were purposely ordained in the Church, for the bringing of men ** into the unity of the faith, and of the knowledge of the Son of God*, euen from among those, some doe arise, that *speake peruerse things, to draw away disciples after them.*

Thus wee finde in the Ecclesiasticall History, that after the death of *Iulian the Apostata*, *a* questions and disputes concerning matters of doctrine were freshly set afoot by those who were set ouer the Churches. Wherupon *Sozomen* maketh this graue obseruation: that *b* the disposition of men is such, that when they are wronged by others, they are at agreement among themselves; but when they are freed of euils from abroad, then they make insurrections one against another. Which as we finde to be too true by the late experience of our neighbour Churches in the Low Countries: so are we to consider with the Wise man, *c* that *What hath been, is now, and that which is to bee, hath already been*: and bee not so inquisitiue, *d* why the former dayes were better then these? for wee doe not enquire wisely concerning this. When like troubles were in the Church heretofore, *Isidorus Pelusiota*, an ancient Father, moueth the question, *e* *What a man should doe in this case?* and maketh answer, that *If it be possible, wee should mend it,*

Cant. 5. 7.

** Veteres scripturas scrutans, inuenire non possum, scidisse Ecclesiam & de domo Dei populos seduxisse, præter illos qui Sacerdotes à Deo positi fuerant & Prophetæ. Hieron.*

** Ephes. 4. 13.*

Act. 20. 30.

a αἱ αὖτε ἡ ἀγνομία τῶν ζητήσεων τῶν διὰ τὴν ἐκκλησίαν περὶ ἀποστολῶν τοῖς ἀποστόλοις καὶ τοῖς ἀποστόλοις. *Sozomen. lib. 6. hist. Ecclesiast. cap. 4.*

b οὗτοι περὶ τοῖς ἀνθρώποις φησὶν, παρ' ἑαυτῶν ἀδικήσαντες πρὸς τὸ ὁμοφυλὲς ἑαυτοῦ ἀποστασάντες καὶ ἀλλήλους ἐκτρέφοντες. *ἡ δὲ αὐτοῖς ἡ ἐκκλησία καὶ πρὸς ὅσους αὐτὴς καταστάσῃ. Ibid.*

c Eccles. 3. 15.

d Eccles. 6. 10.

e Τὶ οὖν ποιητέον; φησὶ. Εἰ ὅπου δυνατὸν, διορθωτέον· εἰ δὲ μὴ, ὑπομείνεον. *Isidor. Pelus. lib. 4. epist. 133.*

but if that may not bee, wee should hold our peace.

The Apostles resolution, I thinke, may giue sufficient satisfaction in this poynt, to all that haue moderate and peaceable mindes.^f *If in any thing yee bee otherwise minded, God shall reueale euen this vnto you: neuerthelesse, whereto wee haue already attained, let vs walke by the same rule, let vs minde the same thing.* It is not to bee looked for, that all good men should agree in all things: neither is it fit that we should (as our Aduersaries doe) put the truth vnto compromise, and to the saying of an *Achitophel*, whose counsell must bee accepted, *as if a man had inquired at the Oracle of God.* We all agree that the Scriptures of God are the perfect rule of our faith: wee all consent in the maine grounds of Religion drawne from thence: wee all subscribe to the articles of doctrine agreed vpon in the Synode of the yeere 1562. *for the auoyding of diuersities of opinions, and the establisshing of consent touching true Religion.* Hitherto, by Gods mercy, haue wee already attained; thus farre therefore let vs minde the same thing: let not euery wanton wit be permitted to bring what fancies he list, into the Pulpit, and to disturbe things that haue been well ordered. *I beseech you, brethren (saith the Apostle) marke them which cause diuisions and offences, contrary to the doctrine which yee haue learned, and auoid them.*

If in some other things wee bee otherwise minded, than others of our brethren are; let vs beare one with another, vntill God shall reueale the

^f Phil. 3. 15, 16.

Rom. 16. 17.

the same thing vnto vs : and howsoever we may see cause why we should dissent from others in matter of opinion ; yet let vs remember, that that is no cause why wee should breake the Kings peace, and make a rent in the Church of God. A thing deeply to be thought of by the *Ismaels* of our time, whose *hand is against every man, and every mans hand against them*; who bite and deuoure one another, vntill they bee consumed one of another ; who forsake the fellowship of the Saints, and * by a sacrilegious *separation* breake this bond of peace. Little doe these men consider, how precious the peace of the Church ought to bee in our eyes (to bee redeemed with a thousand of our liues) and of what dangerous consequence the matter of schisme is vnto their owne soules. For howsoever the schismaticke *secundum affectum* (as the Schoolemen speake) in his intention and wicked purpose, taketh away vnity from the Church ; euen as he that hateth God, doth take away goodnesse from him, as much as in him lyeth : yet *secundum effectum*, in truth and in very deed, hee taketh away the vnity of the Church onely from himselfe : that is, hee cutteth himselfe off from being vnited with the rest of the body ; and being disseuered from the body, how is it possible that he should retaine communion with the Head?

To conclude therefore this first vse which wee are to make of our communion with the *Body* : let vs call to minde the exhortation of the Apostle : *Above all things put on loue, which is the bond*

5
Gen. 16. 12.

Gal. 5. 15.

* Vos ergo quare separatione sacrilegâ pacis vinculum dirupistis? August. lib. 2. de Baptismo contra Donat.

λέγει καὶ διαμαρτυροῦμαι, ὅτι τὸ εἰς ἀπρετίαν ἡμετέρην, τὸ πλὴν ἐκκλησίας χριστιανῶν διασπῶν ἐστὶν ἐγκλόν. I say and protest, that to make schisme in the Church, is no lesse euill, than to fall into heresie. Chrysost. in Ephes. Hom. 11.

Col. 3. 14, 15.

Psal. 133. 1.

Psal. 122. 3.

of perfectnesse, and let the peace of God rule in your hearts, to the which also ye are called in one Body. Behold how good and pleasant a thing it is for brethren to dwell together in vnity: what a goodly thing it is to behold such an honourable Assembly as this is, to bee as a house that is compact together in it selfe; holding fit correspondence with the other part of this great body, and due subordination vnto their and our Head! Such as wish not well to the publike good, and would reioyce at the ruine of our State, long for nothing more, then that dissensions should arise here, betwixt the members mutually, and betwixt them and the Head.

Hoc Itacus velit, & magno mercentur Atrida.

Math. 12. 25.

They know full well, that euery Kingdome diuided against it selfe, is brought to desolation; and euery house diuided against it selfe, shall not stand: nor doe they forget the Politicians old rule, *Diuide & impera*, Make a diuision, and get the dominion. The more neede haue wee to looke herein vnto our selues; who cannot bee ignorant how dolorous *Solutio continui*, and how dangerous *Ruptures* proue to bee vnto our bodies. If therefore there be any comfort of loue, if any fellowship of the spirit, fulfill our ioy: that yee be like-minded, hauing the same loue, being of one accord, of one minde; and doing nothing through strife or vaine-glory. Remember that as oft as we come vnto the Lords Table, so oft doe we enter into new bonds of peace, and tye our selues with firmer knots of loue together: this blessed Communion being a
sacred

Phil. 2. 1, 2, 3.

sacred seale not onely of the vnion which wee haue with our Head by *faith*, but also of our coniunction with the other members of the body by *loue*.

Whereby as we are admonished to maintaine vnity among our selues, *that there be no schisme or diuision in the body*: so are we also further put in minde, *that the members should haue the same care one for another*. For that is the second vse which Saint Paul teacheth vs to make hereof, in 1. Cor. 12. 26. which he further amplifieth in the verse next following, by the mutuall sympathy and fellow-feeling which the members of the same body haue one with another. For *whether one member suffer, all the members suffer with it; or one member be honoured, all the members reioyce with it*: and then he addeth: *Now ye are the body of Christ, and members in particular*. Shewing vnto vs thereby, that as wee are all * *συνσώματοι καὶ συμμέλητοι τῆς ἐκκλησίας*, CON- corporated (as it were) and made copartners of the promise in Christ: so wee should haue one another in our hearts, * *ἐν τῷ συνσυνείσθαι καὶ οὕτω*, to die and liue together. And hereupon is that exhortation in the 13. to the Hebrewes grounded: *Remember them that are in in bonds, as bound with them, and them which suffer aduersity, as being your selues also in the Body*. It being a perillous signe that we be no liuely members of that body, if we be not sensible of the calamities that lye vpon our afflicted brethren. We know the *Woe* that is pronounced against such as are at ease in Sion, and are not grieved for the affliction of Ioseph: with the iudge.

* Ephes. 3. 6.

* 2. Cor. 7. 3.

Heb. 13. 3.

Amos 6. 1, 6, 7.

Iudg. 5. 23.

Ester 4. 14.

2. Sam. 11. 1.

iudgement following. *Therefore now shall they goe captiue, with the first that goe captiue.* We know the Angels bitter curse against the inhabitants of Meroz. *Curseye Meroz (said the Angell of the Lord) curseye bitterly the inhabitants thereof: because they came not to helpe the Lord, to helpe the Lord against the mighty.* Not as if the Lord did stand in need of our helpe, or were not able, without our assistance, to maintaine his owne cause; but that hereby he would make triall of our readinesse to doe him seruice, and proue the sincerity of our loue. If wee hold our peace and sit still at this time, deliuerance shall arise to Gods Church from another place: but let vs looke that the destruction doe not light vpon vs and ours.

I need not make any application of that which I haue spoken: the face of Christendome, so miserably rent and torne, as it is at this day, cannot but present it selfe as a rufull spectacle vnto all our eyes, and (if there be any bowels in vs) stirre vp compassion in our hearts. Neither need I to be earnest in exciting you to put your helping hands to the making vp of these breaches: your forwardnesse herein hath preuented mee, and in stead of petitioning (for which I had prepared my selfe) hath ministred vnto mee matter of thankesgiuing. A good worke is at all times commendable: but the doing of it in fit time, addeth much to the luster thereof, and maketh it yet more goodly. The season of the yeere is approaching, wherein *Kings goe forth* to battell: the present supply and offer of your Subsidie was done

done in a time most seasonable : being so much also the more acceptable, as it was granted *not grudgingly, or of necessity*, but freely, and with a willing minde. *God loueth a cheerefull giuer* : and he is able to make all grace abound towards you, that ye alwayes hauing all sufficiency in all things, may abound to euery good worke.

2. Cor. 9. 7, 8.

And thus being by your goodnesse so happily abridged of that which I intended further to haue vrged from the coniunction which we haue with the *Body* : I passe now vnto the second part of the Communion of Saints, which consisteth in the vnion which we all haue with one *Head*. For Christ our Head is the maine foundation of this heavenly vnion. Out of him there is nothing but confusion ; without him we are nothing but disordered heapes of rubbish : but *in him all the building fitly framed together, groweth vnto an holy Temple in the Lord* ; and *in him are we builded together for an habitation of God through the Spirit*, Ephes. 2. 21, 22. Of our selues wee are but lost sheepe, scattered and wandring vpon euery Mountaine. From him it is, that there is *one fold, and one shepheard*, Ioh. 10. 16. God hauing purposed in himselfe to gather together in one all things in Christ, both which are in heauen, and which are on earth, euen in him, Ephes. 1. 10. This is the effect of our Sauours prayer, Ioh. 17. 21. *That they all may be one, as thou Father art in me, & I in thee, that they also may be one in vs, &c. I in them, and thou in me, that they may be made perfect in one.* And this is it which we finde so oft repeated by Saint Paul : We
C being

being many, are one body in Christ, Rom. 12. 5. Ye are all one in Christ Iesus, Gal. 3. 28. And in the Text wee haue in hand: *Wee being many, are one bread, and one body.* Why? because we are all partakers of that one bread: namely, of that bread, whereof he had said in the words immediately going before: *The bread which we breake, is it not the communion of the body of Christ?*

1. Cor. 10. 16.

X Under the name of *Bread* therefore heere is comprehended both *Panis Domini*, and *Panis Dominus*; not onely the bread of the Lord, but also the Lord himselfe, who is that *living Bread* which came downe from heauen, Ioh. 6. 51. For as Saint Peter, saying that *Baptisme doth saue vs*, vnderstandeth thereby both the outward part of that Sacrament, (for he expressly calleth it a *figure*) and more than that too (as appeareth by the explication presently adioyned: *not the putting away of the filth of the flesh*) euen the inward purging of our consciences by vertue of the death and resurrection of Iesus Christ: so Saint Paul heere making the reason of our vnion to bee our partaking all of this one bread, hath not so much respect vnto the externall bread in the Sacrament (though he exclude not that neither) as vnto the true and heauenly Bread figured thereby; whereof the Lord himselfe pronounceth in the sixth of Iohn: *The bread that I will giue, is my flesh, which I will giue for the life of the world.* And (to shew that by partaking of this bread, that wonderfull vnion we speake of, is effected:) *Hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

1. Pet. 3. 21.

Ioh. 6. 32, 51.

Ioh. 6. 56.

It is a lamentable thing to behold, how this holy Sacrament, which was ordained by Christ to be a bond whereby wee should be knit together in vnity, is by Satans malice, and the corruption of mans disposition, so strangely peruered the contrary way; that it is made the principall occasion of that wofull distraction which wee see amongst Christians at this day, and the very fuell of endlesse strifes, and implacable contentions. And for as much as these mischieses haue proceeded from the inconsiderate confounding of those things which in their owne nature are as different as may be: for the cleerer distinguishing of matters, we are in the first place to consider, that a Sacrament taken in his full extent, comprehendeth two things in it: that which is outward and visible, which the Schooles call properly *Sacramentum*, (in a more strict acception of the word:) and that which is inward and inuisible, which they tearme *rem Sacramenti*, the principall thing exhibited in the Sacrament. Thus in the Lords Supper, the outward thing which we see with our eyes, is *bread and wine*, the inward thing which wee apprehend by faith is, *the body and blood of Christ*: in the outward part of this mysticall action, which reacheth to that which is *Sacramentum* onely, we receiue this body and blood but sacramentally; in the inward, which containeth *rem*, the thing it selfe in it, wee receiue them really: and consequently the presence of these in the one is *relative and symbolically*; in the other, *reall and substantiall*.

Rom. 4. 11.

To begin then with that which is symbolically and relative: we may observe out of the Scripture, which saith, that *Abraham received the sign of Circumcision, a seale of the righteousness of the faith which hee had being uncircumcised*; that Sacraments have a twofold relation to the things whereof they be Sacraments: the one of a *signe*, the other of a *seale*. Signes, we know, are relatively united unto the things which they doe signify; and in this respect are so neerly conioyned together, that the name of the one is usually communicated unto the other. *This cup is the new Testament*, or, the new Couenant, saith our Saviour in the institution of the holy Supper, Luk. 22. 20. *This is my Couenant*, saith God in the institution of Circumcision in the old Testament, Gen. 17. 10. but how it was his Couenant, hee explaineth in the verse immediately following: *Ye shall circumcise the flesh of your foreskinne; and it shall be a SIGNE of the Couenant betwixt me and you*. So words being the signes of things, no sooner is the sound of the word conveyed to our eares, but the notion of the thing signified thereby is presented unto our minde: and thereupon in the speech of the Scripture nothing is more ordinary, then by the terme of * *Word* to note a thing. We read in the fourth of the first of *Samuel*, that the Philistims were afraid and said, *God is come into the Campe*, vers. 7. when the Israelites brought thither *the Arke of the Couenant of the Lord of hosts, which dwelleth betweene the Cherubims*, vers. 4. and yet was that no other but this relative

* So the ten Commandments are called *ten words*, Exod. 34. 28. With God no word shall be impossible, that is, no thing. Luk. 1. 37. &c.

relatiue kinde of presence wherof now we speake: in respect whereof also the *shewbread* is in the Hebrew named *לחם פנים* *the bread of faces*, or, *the presence bread*. Wee see with vs, the roome wherein the Kings *chaire*, and other ensignes of State are placed, is called *the Chamber of presence*, although the King himselfe bee not there personally present: and as the rude and vndutifull behaviour of any in that place, or the offering of any disrespect to the Kings pourtraicture, or to the Armes Royall, or to any other thing that hath relation to his Maiesty, is taken as a dishonour done vnto the King himselfe: so heere, hee that eateth the bread, and drinketh the cup of the Lord vnworthily, is accounted guilty of offering indignity to the *body and blood of the Lord*.

1. Cor. 11. 27.

In this sort wee acknowledge Sacraments to be *signes*; but bare signes we denie them to bee: *seales* they are, as vvell as signes of the Covenant of grace. As it vvas therefore said of *Iohn the Baptist*, that he vvas a *Prophet*, and more then a *Prophet*: so must vve say of Sacraments, that they be signes, and more then signes; euen pledges and assurances of the interest which vvee haue in the heauenly things that are represented by them. He that hath in his chamber y picture of the French King, hath but a bare signe; which possibly may make him thinke of that King vwhen hee looketh on it, but sheweth not that hee hath any manner of interest in him. It is othervvise vvith him that hath the Kings great Seale for the confirmation of the title that hee hath vnto all the

Math. 11. 9.

lands and liuelihood which he doth inioy. And as heere, the waxe that is affixed to those letters Patents, howsoeuer for substance it bee the very same with that which is to be found euery where, yet being applyed to this vse, is of more worth to the Patentee, then all the waxe in the country beside: so standeth it with the outward elements in the matter of the Sacrament. The bread and wine are not changed in substance from being the same with that which is serued at ordinary tables: but in respect of the sacred vse whereunto they are consecrated, such a change is made, that now they differ as much from common bread and wine, as heauen from earth. Neither are they to be accounted barely *significatiue*, but truly *exhibitue* also of those heauenly things whereto they haue relation: as being appoynted by God to bee a meanes of conueying the same vnto vs, and putting vs in actuall possession thereof. So that in the vse of this holy ordinance, as verily as a man with his bodily hand and mouth receiueth the earthly creatures; so verily doth he with his spirituall hand and mouth (if any such he haue) receiue the body and blood of Christ.

And this is that *reall and substantiall* presence, which wee affirmed to be in the inward part of this sacred action. For the better conceiuing of which mystery, we are to inquire, first, what the thing is which wee doe heere receiue; secondly, how and in what manner we are made partakers of it. Touching the first, the truth which must be held, is this: that wee doe not here receiue onely
the

the benefits that flow from Christ; but the very *body and blood of Christ*, that is, Christ himselfe crucified. For as none can bee made partaker of the vertue of the bread and wine to his bodily sustenance, vnlesse he first doe receiue the substance of those creatures: so neither can any participate in the benefits arising from Christ to his spirituall reliefe, except he first haue communion with Christ himselfe. We must ^a *haue the Sonne*, before wee *haue life*: and therefore ^b *eate him* we must, as himselfe speaketh) that is, as truly bee made partakers of him, as we are of our ordinary food, if we will *liue* by him. As there is a giving of him on Gods part (for ^c *unto vs a Sonne is giuen*;) so there must bee a receiuing of him on our part: for ^d *as many as receiued him, to them gaue hee power to become the sonnes of God*. And as wee are ^e *called by God unto the communion of his Sonne Iesus Christ our Lord*: so if we doe heare his voyce, and not harden our hearts by vnbeliefe, wee are indeed made ^f *partakers of Christ*. This is that *great mystery* (for so the Apostle termeth it) of our vnion with Christ, whereby we are made *members of his body, of his flesh, and of his bones*: and this is that *eating of the flesh of the Sonne of man, and drinking of his blood*, which our Sauour insisteth so much vpon, in the sixth of *Iohn*.

Where if any man shall demand, (that I may now come vnto the second poynt of our inquiry) *How can this man giue vs his flesh to eate*? He must beware that he come not pre-occupied with such dull conceits as they were possessed withall, who
moued

^a 1. Ioh. 5. 12.

^b Ioh. 6. 57.

^c Esa. 9. 6.

^d Ioh. 1. 12.

^e 1. Cor. 1. 9.

^f Heb. 3. 14.

Ephes. 5. 30, 32.

Ioh. 6. 52.

moued that question there; hee must not thinke that we cannot truly feed on Christ, vnlesse we receiue him within our iawes: (for that is as grosse an imagination as that of *Nicodemus*, who could not conceiue how a man could bee borne againe, vnlesse he should enter the second time into his mothers wombe:) but must consider that the eating and drinking which our Sauour speaketh of, must be answerable to the *hungring and thirsting*, for the quenching whereof this heavenly Banquet is provided. Marke well the words which he vseth, toward the beginning of his discourse concerning this argument. *I am the bread of life, hee that commeth to me, shall neuer hunger; and hee that beleueth on me, shall neuer thirst. But I said vnto you, that ye also haue scene me, and beleue not. And compare them with those in the end: It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speake vnto you, they are spirit, and they are life. But there are some of you that beleue not.* Now obserue, that such as our *hungring* is, such is our *eating*. But euery one will confesse, that the *hunger* heere spoken of, is not corporall, but spirituall: Why then should any man dreame heere of a corporall eating? Again, the corporall eating, if a man might haue it, would not auaille any thing to y^e flaking of this hunger; nay, we are expressely told, that *the flesh* thus taken (for so we must vnderstand it) *profiteth nothing*, a man should neuer be the better, nor one iot the holier, nor any whit further from the second death, if he had filled his belly with it. But that

manner

Ioh. 3. 4.

Ioh. 6. 35, 36.

Ioh. 6. 63, 64.

manner of feeding on this flesh, which Christ himselfe commendeth vnto vs, is of such profit, that it preserueth the eater from death, and maketh him to liue for euer. It is not therefore such an eating, that euery man who bringeth a bodily mouth with him may attaine vnto: but it is of a farre higher nature; namely, a spirituall vniting of vs vnto Christ, whereby he dwelleth in vs, and we liue by him.

Ioh. 6. 50, 51,
54, 58.

If any doe further inquire, how it is possible that any such vnion should be, seeing the body of Christ is in heauen, and wee are vpon earth? I answere, that if the manner of this coniunction were carnall and corporall, it would bee indeed necessary that the things conioyned should bee admitted to bee in the same place: but it being altogether spirituall and supernaturall, no locall presence, no physicall nor mathematicall continuity or contiguity is any way requisite thereunto. It is sufficient for the making of a reall vnion in this kinde, that Christ and we (though neuer so farre distant in place each from other) bee knit together by those spirituall ligatures, which are intimated vnto vs in the words alledged out of the sixth of *Iohn*: to wit, the *quickening Spirit* descending downward from the Head, to be in vs a fountaine of supernaturall life; and a *liuely faith* (wrought by the same Spirit) ascending from vs vpward, to lay fast hold vpon him, who *hauing by himselfe purged our sinnes, sitteth on the right hand of the Maiesty on high.*

Heb. 13.

First therefore, for the communion of the

D

Spirit,

Spirit, which is the ground and foundation of this spirituall vnion; let vs call to minde what we haue read in Gods Booke: that Christ, the second Adam, was made ^a a quickening spirit: and that he ^b quickeneth whom he will: that vnto him ^c God hath giuen the Spirit without measure: and ^d of his fulnesse haue all we receined: that ^e he that is ioyned vnto the Lord, is one Spirit: and that ^f heereby wee know that we dwell in him, and he in vs, because hee hath giuen vs his Spirit. By all which it doth appeare, that the mystery of our vnion with Christ consisteth mainly in this: that the selfe-same Spirit which is in him, as in the Head, is so deriued from him into euery one of his true members, that thereby they are animated and quickened to a spirituall life. We reade in the first of Ezekiel, of foure liuing creatures, and of foure wheelles standing by them. When those went, (saith the Text) these went; and when those stood, these stood: and when those were lifted up from the earth, the wheelles were lifted up ouer against them. Hee that should behold such a vision as this, would easily conclude by ^y which he saw, that some inuisible bands there were by which these wheelles and liuing creatures were ioyned together, howsoeuer none did outwardly appeare vnto the eye: and the holy Ghost, to giue vs satisfaction heerein, discovereth the secret, by yeelding this for the reason of this strange connexion; that the spirit of the liuing creature was in the wheelles, Ezek. 1. 21. From whence wee may inferre, that things may truly be conioyned together, though the manner of

^a 1. Cor. 15. 45.

^b Ioh. 5. 21.

^c Ioh. 3. 34.

^d Ioh. 1. 16.


^e 1. Cor. 6. 17.

^f 1. Ioh. 3. 24.

4. 13.

of the coniunction bee not corporall: and that things distant in place may be vnited together, by hauing the spirit of the one communicated vnto the other.

Nay, if we marke it well, we shall finde it to be thus in euery of our owne bodies: that the formall reason of the vnion of the members consisteth not in the continuity of the parts (though that also be requisite to the vnity of a naturall body:) but in the animation thereof by one and the same spirit. If we should suppose a body to be as high as the heauens, that the head thereof should be where Christ our Head is, and the feet where we his members are: no sooner could that head thinke of mouing one of the toes, but instantly the thing would be done, without any impediment giuen by that huge distance of the one from the other. And why? because the same soule that is in the head, as in the fountaine of sence and motion, is present likewise in the lowest member of the body. But if it should so fall out, that this, or any other member proued to be mortified, it presently would cease to bee a member of that body; the corporall coniunction and continuity with the other parts notwithstanding. And euen thus is it in Christ; although in regard of his corporall presence, *the heauen must receiue him, untill the times of the restitution of all things:* yet is he here *with vs alway, euen vnto the end of the world,* in respect of the presence of his Spirit; by the vitall influence whereof from him, as from the Head, *the whole body is fitly ioyned together,*

Act. 3. 21. 

Math. 28. 20.

Ephes. 4. 16.

and compacted by that which euery ioynt supplieth, according to the effectuall working in the measure of euery part. Which quickening Spirit if it be wanting in any, no externall communion with Christ or his Church, can make him a true member of this mysticall body: this being a most sure principle, that *He which hath not the Spirit of Christ, is none of his*, Rom. 8. 9.

. Now among all the graces that are wrought in vs by the Spirit of Christ, the soule (as it were) of all the rest, and that whereby ^a the iust doth liue, is Faith. ^b For we through the Spirit waite for the hope of righteousness by faith, saith S. Paul to the Galatians. And againe: ^c I liue, yet not I; but Christ liueth in me; and the life which I now liue in the flesh, I liue by the faith of the Sonne of God, who loued me, and gaue himselfe for me. By faith it is, that wee doe ^d receiue Christ: and so likewise ^e Christ dwelleth in our hearts by faith. Faith therefore is that spirituall mouth in vs, whereby wee eate the flesh of the Sonne of man, and drinke his blood, that is, (as the Apostle expresseth it without the trope) ^f are made partakers of Christ: he being by this meanes as truly, and euery wayes as effectually made ours, as the meate and drinke which we receiue into our naturall bodies.

But you will say, If this be all the matter, what doe we get by comming to the Sacrament? seeing we haue faith, and the quickening Spirit of Christ before wee come thither. To this I answer: that the Spirit is receiued in diuers measures, and faith bestowed vpon vs in different degrees;

^a Habak. 2. 4.

Rom. 1. 17.

Gal. 3. 11.

Heb. 10. 38.

^b Gal. 5. 5.

^c Gal. 2. 20.

^d Ioh. 1. 12.

^e Ephes. 3. 17.

^f Heb. 3. 14.

grees; by reason whereof our coniunction with Christ may euery day bee made straiter, and the hold which we take of him firmer. To receiue the Spirit *g not by measure*, is the priuiledge of our Head: we that *h receiue out of his fulnesse*, haue not our portion of grace deliuered vnto vs all at once, but must daily looke for *i supply of the Spirit of Iesus Christ*. So also, while we are in this world, *k the righteousness of God is reuealed vnto vs from faith to faith*, that is, from one degree and measure of it to another: and consequently, we must still labour to *l perfect that which is lacking in our faith*, and euermore pray with the Apostles, *m Lord increase our faith.* *n* As wee haue therefore receiued Christ Iesus the Lord, so must wee walke in him; rooted and built vp in him, and stablished in the faith: that wee *o may grow vp into him in all things, which is the Head*. And to this end God hath ordained publike officers in his Church, *p for the perfecting of the Saints for the worke of the ministry, for the edifying of the body of Christ, till we all come in the vntity of the faith, and of the knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the stature of the fulnesse of Christ: and hath accordingly q made them able Ministers of the Spirit that quickeneth, and r Ministers by whom we should beleue, euen as the Lord shall giue to euery man*. When wee haue therefore receiued *s the Spirit and t Faith* (and so spirituall life). by their ministry, we are not there to rest; but *u as new borne babes we must desire the sincere milke of the Word, that we may grow thereby: and as growne*

g Ioh. 3. 34.

h Ioh. 1. 16.

i Phil. 1. 19.

k Rom. 1. 17.

l 1. Thes. 3. 10.

m Luk. 17. 5.

n Colos. 2. 6, 7.

o Ephes. 4. 15.

p Eph. 4. 12, 13.

q 2. Cor. 3. 6.

r 1. Cor. 3. 5.

s Gal. 3. 2.

t Ioh. 17. 20.

u 1. Pet. 2. 2.

men too, wee must desire to be fed at the Lords Table, that by the strength of that spirituall repast we may be inabled to doe the Lords worke, and may continually be nourished vp thereby in the life of grace, vnto the life of glory.

2. King. 5. 12,
13.

Neither must we heere with a fleshly eye looke vpon the meanenesse of the outward elements, and haue this faithlesse thought in our hearts, that there is no likelihood, a bit of bread, and a draught of wine should be able to produce such heauenly effects as these. For so we should prooue our selues to be no wiser than *Naaman* the Syrian was, who hauing receiued direction from the man of God, that he should wash in Iordan seuen times, to be cleansed of his Leprosie; replied with indignation, *Are not Abana and Pharpar, riuers of Damascus, better then all the waters of Israel? May I not wash in them, and be cleane?* But as his seruants did soberly aduise him then, *If the Prophet had bid thee doe some great thing, wouldest thou not haue done it? How much rather then, when hee saith to thee, Wash and be cleane?* So giue mee leaue to say vnto you now: If the Lord had commanded vs to doe some great thing, for the attaining of so high a good; should not we willingly haue done it? How much rather then, when hee bid- deth vs to eate the bread, and drinke the wine that he hath provided for vs at his owne Table, that by his blessing thereupon wee may grow in grace, and be preserved both in body and soule vnto euerlasting life?

True it is indeed, these outward creatures haue

no naturall power in them to effect so great a worke as this is, no more then the water of Iordan had to recouer the Leper: but the worke wrought by these meanes, is supernaturall; and God hath been pleased in the dispensation both of the Word and of the Sacraments so to ordaine it, that these heauenly treasures should bee presented vnto vs *in earthen vessels, that the excellency of the power might be of God.* As therefore in the preaching of the Gospell, the Minister doth not *dare verba*, and beate the aire with a fruitlesse sound, but the words that hee speaketh vnto vs are Spirit and life; *God being pleased by the foolishnesse of preaching, to saue them that beleue:* so likewise in the administration of the Lords Supper, he doth not feed vs with bare bread and wine, but if we haue the life of faith in vs, (for still we must remember that this Table is prouided not for the dead, but for the liuing) and come worthily, *the Cup of blessing which he blesseth, will be vnto vs the communion of the blood of Christ, and the bread which hee breaketh, the communion of the body of Christ:* of which precious body and blood wee being really made partakers, (that is, in truth and indeed, and not in imagination onely) although in a spirituall and not a corporall manner; the Lord doth *grant vs, according to the riches of his glory, to bee strengthened with might by his Spirit in the inner man,* that we may bee filled with *all the fulnesse of God.* For the Sacraments (as well as the Word) be a part of that *ministration of the Spirit,* which is committed to the *Ministers of the*
New

2. Cor. 4. 7.

1. Cor. 1. 21.

1. Cor. 10. 16.

Ephes. 3. 16, 19.

2. Cor. 3. 6, 8.

1. Cor. 12. 13.

New Testament: for as much as by one Spirit, (as before we haue heard from the Apostle) wee haue been all baptized into one body, and haue been all made to drinke into one Spirit.

And thus haue I finished the first part of my taske, my *Congregatio homogeneorum*, (as I call it) the knitting together of those that appertaine to the same body, both with their fellow-members, and vvith their Head: vvhich is the thing laid dovvne in the expresse vvords of my Text. It remaineth novv that I proceed to the Apostles application hereof vnto the argument hee hath in hand, vvhich is *Segregatio heterogeneorum*, a disseuering of those that bee not of the same communion; that the faithfull may not partake vvith Idolaters, by countenancing, or any vvay ioyning vvith them in their vngodly courses. For that this is the maine scope at vvhich S. Paul aimeth in his treating here of the Sacrament, is euident both by that vvhich goeth before in the 19. vers. *Wherefore my dearely beloued, flee from Idolatry*: and that vvhich followeth in the 21. *Ye cannot drinke the Cup of the Lord, and the cup of diuels; ye cannot be partakers of the Lords Table, and of the table of diuels.*

Whereby vve may collect thus much, that as the Lords Supper is a seale of our coniunction one vvith another, and vvith Christ our Head; so is it an euidence of our dis-iunction from Idolaters, binding vs to dis-auovv all communion vvith them in their false vvorship. And indeed, the one must necessarily follow vpon the other: considering

2. Cor. 6, 16, 17

Col. 2. 18, 19.

^a *Concil. Laodice-
cen. Can. 35.*
ὅτι οὐδεὶς χριστι-
ανὸς ἐκκαταλεί-
πει τὴν ἐκκλησί-
αν τῷ θεῷ, καὶ ἀπί-
στα, καὶ ἀνόμι-
στον αἰνέειν, *that is,*
τοῖς ἀγγέλοις προσ-
εύχεται, *or, ἐν-
εύχεται ἀγγέλοις, :*
as Theodoret
expoundeth
these words of
the Canon, in 1.
et 2. cap. epist.
ad Coloss.

ὁ δὲ πρὸς ἡμετέρας
 τὰς ἐκκλησίας ἡμεῖς τὸν
 Θεὸν ἡμεῖς καὶ τὸν
 Θεὸν καὶ τὸν Θεὸν
 λατρεύομεν πρὸς τὴν
 εὐχαρίστησιν.

because (say they) he hath forsaken our Lord Iesus Christ, the Sonne of God, and giuen himselfe to Idolatry: declaring plainly, that by this idolatrous inuocation of Angels, a discession was made both from the Church of God, as they note in the beginning, and from Christ the Head of the Church, as they obserue in the end of their Canon.

For the further vnderstanding of this particular, it will not be amisse to consider what *Theodoret*, a famous Bishop of the ancient Church, hath written of this matter in his Commentary vpon the second to the Colossians, *They that defended the Law* (saith he) *induced the also to worship the Angels, saying that the Law was giuen by them. And this vice continued in Phrygia, and Pisidia for a long time: for which cause also the Synod assembled in Laodicea the chiefe City of Phrygia, forbade them by a Law, to pray vnto Angels. And euen to this day among them and their borderers, there are Oratories of Saint Michael to be seene. This therefore did they counsell should be done, vsing humility, and saying, that the God of all was inuisible, and inaccessible, and incomprehensible; and that it was fit men should get Gods fauour by the meanes of Angels. And this is it which the Apostle saith, In humility, and worshipping of Angels. Thus farre Theodoret, whom Cardinall Baranius discerning to come somewhat close vnto him, and to touch the Idolatry of the Popish crue a little to the quicke, leaueth the poore shifts wherewith his companions labour to obscure the light of this testimony, and telleth*

vs plainly, that ^c *Theodoret*, by his leaue, did not well understand the meaning of *Pauls* words: and ^d that those Oratories of Saint *Michael* were erected anciently by *Catholicks*, and not by those *Hereticks* which were condemned in the Councell of *Laodicea*, as he mistooke the matter. As if any wise man would bee perswaded vpon his bare word, that the memory of things done in *Asia* so long since, should be more fresh in *Rome* at this day, then in the time of *Theodoret*, who liued twelue hundred yeeres agoe.

Yet must I needs confesse, that hee sheweth a little more modesty heerein then *Bellarmino* his fellow-Cardinall doth; who would make vs beleeue, that the place in the nineteenth of the Reuelation, where the Angell saith to Saint *Iohn* that would haue worshipped him, *See thou doe it not, I am thy fellow-seruant, Worship God*; maketh for them; and demandeth very soberly, ^e *why they should be reprehended, who doe the same thing that Iohn did?* and, *whether the Calvinists knew better then Iohn, whether Angels were to bee adored or no?* And as for inuocation of them, he telleth vs, that ^f Saint *Iacob* plainly prayed vnto an Angell, in the 48. of *Genesis*, when in blessing the sonnes of *Ioseph*, hee said, *The Angell which deliuered me from all euill, blesse those children*. Whom for answer we remit to Saint *Cyril*, (in the first Chapter of the third booke of his *Thesaurus*) and intreate him to tell vs, how neere of kinne hee is here to those *Hereticks* of whom *S. Cyril* there speaketh. His words bee these: *That hee doth not*

^c *Ex his videas (quod necessarium est dicendum est) Theodoretum haud satis feliciter (eius pace sit dictum) affectum esse Pauli verborum sensum. Baron. Annal. tom. 1. ann. 60. sect. 10.*
^d *Incaute nimis, quae à Catholicis essent antiquitatis insitula, haeretici; quorum nulla esset memoria, tribuens. Id. ibid.*

^e *Cur nos reprehendimur, qui facimus quod Iohannes fecit? num melius Iohanne norunt Calvinistae, sintne Angeli adorandi? Bellar. de Sanctior. Beatitud. lib. 1. cap. 14.*
^f *Hic aperte S. Iacob Angelum inuocauit. Id. ibid. cap. 19.*

meane (in that place, Genes. 48. 16.) an *Angell*, as the **HERETICKES** vnderstand it, but the *Sonne of God*, is manifest by this: that when hee had said, [*The Angel*,] he presently addeth, [*who deliuered mee from all euils.*] Which *S. Cyril* presupposeth, no good Christian will ascribe to any but to God alone.

But to come more neere yet vnto that which is Idolatry most properly: An *Idoll* (we must vnderstand) in the exact propriety of the terme, doth signifie any Image; but according to the Ecclesiasticall vse of the word, it noteth such an Image as is set vp for religious adoration. And in this later sence we charge the adherents of the Church of Rome with grosse Idolatry: because that contrary to Gods expresse Commandement they are found to bee worshippers of Images. Neither will it auaille them heere to say, that the Idolatry forbidden in the Scripture, is that onely which was vsed by Iewes and Pagans. The Apostle indeed in this place dehorting Christians from Idolatry, propoundeth the fall of the Iewes in this kinde before their eyes: *Neither be yee Idolaters*, saith he, *as some of them were.* And so doth hee also adde concerning another sinne, in the verse following: *Neither let vs commit fornication, as some of them committed.* As well then might one pleade, that Iewish or Heathenish fornication were here onely reprehended, as Iewish or Heathenish Idolatry. But as the one is a foule sinne, whether it bee committed by Iew, Pagan, or Christian: so if such as professe the Name of Christ,

See for this,
the excellent
Homily of the
Perill of Idolatry.

1. Cor. 10. 7, 8.

Christ, shall practise that which the Word of God condemneth in Iewes and Pagans, for Idolatry, their profession is so farre from diminishing, that it augmenteth rather the hainousnesse of the crime. *The Idols of the Heathen are siluer and gold, the worke of mens hands*, saith the Psalmist: and so the *Idols* (of Christians, in all likelihood) mentioned in the Reuelation, are said to bee of *gold, and siluer, and brasse, and stone, and of wood; which neither can see, nor heare, nor walke*. The description of these Idols (wee see) agreeth in all poynts with Popish Images: where is any difference?

Psal. 135. 15.

Reuel. 9. 20.

The Heathen, say they, held the Images themselves to be gods, which is far from our thought. Admit, some of the simpler sort of the Heathen did so: what shall we say of the Iewish Idolaters, (of whom the Apostle here speaketh) who erected the golden Calf in the Wildernesse? Can wee thinke y they were all so senselesse, as to imagine that the Calf, which they knew was not at all *in rerum natura*, and had no being at that time when they came out of Egypt, should yet be that *God which brought them up out of the land of Egypt*? And for the Heathen: did the Romans and Grecians, when they dedicated in seuerall places an hundred Images (for example) to the honour of *Iupiter*, the king of all their gods, think that thereby they had made an hundred *Iupiters*? or when their blocks were so old, that they had need to haue new placed in their stead; did they think by this change of their Images, y they made change

Exod. 32. 4.

^a Deos per simu-
lacrâ venera-
mur. Arnob. lib.
6. aduers. Gentes.

^b Non ipsa, in-
quirit, timemus;
sed eos, ad quo-
rum imaginem
facta, et quorum
nominibus cōse-
crata sunt. Laſt.
lib. 2. diuin.
institut. ca. 2.

^c Non ego illum
lapidem colo,
nec illud simulac-
rum quod est
sine sensu. Aug.
in Psal. 96.

^d Nec simulacrū
nec demonium
colo; sed per effi-
giem corporalem
cuius rei signum
intueor, quā co-
lere debeo. Aug.
in Psal. 113. c. 2.

^e Non colimus
mala demonia:
Angelos quos di-
citis, ipsos et nos
colimus, virtutes
Dei magni, et mi-
nistria Dei
magni. Aug. in
Psal. 96.

^f Vinam ipsos
colere velletis;
facile ab ipsis
disceretis non
illos colere. Aug.
in Psal. 96.

also of their gods? without question they must
so haue thought, if they did take the very Images
themselves to be their gods: and yet the Pro-
phet bids vs consider diligently; and wee shall
finde that the Heathen nations *did not change their
gods*, (Ierem. 2. 10, 11.) Nay, what doe we meet
with, more vsually in the writings of the Fathers,
then these answers of the Heathens for them-
selves? ^a *Wee worship the gods by the Images.* ^b *Wee
feare not them, but those to whose image they are made,
and to whose names they are consecrated.* ^c *I doe not
worship that stone, nor that Image which is without
sense.* ^d *I neither worship the Image nor a spirit in it:
but by the bodily pourtrature I doe behold the signe of
that thing which I ought to worship.*

But admit they did not account the Image it
selfe to be God, (will the Papist further say;) yet
were those images set vp to represent either things
that had no being, or diuels, or false gods; and in
that respect were Idols: whereas we erect Images
onely to the honour of the true God, and of his
seruants the Saints and Angels. To this I might
oppose that answere of the Heathen to the Chri-
stians: ^e *We doe not worship euill spirits: such as you
call Angels, those doe we also worship, the powers of
the great God, and the Ministers of the great God.
and put them in minde of S. Augustines reply:
^f *I would you did worship them; you should easily learne
of them not to worship them.* But I will grant vnto
them, that many of the Idolatrous Iewes & Hea-
thens Images were such as they say they were: yet
I deny that all of them were such, and confidently
doe*

doe auouch, that Idolatry is committed by yeelding adoration to an Image of the true God himselfe. For prooffe whereof (omitting the Idoles of ^s Micah, and ^h Ieroboam, which were erected to the memory of *Jehouah* the God of Israel; as also the Athenians superstitious worship of the * *Vnknowne God*, Act: 17. 23. if, as the common vse of Idolaters was, they added an Image to their Altar:) I will content my selfe with these two places of Scripture; the one whereof concerneth the Iewes, the other the Heathen. That which toucheth the Heathen, is in the first Chapter of the Epistle to the Romans: where the Apostle hauing said, that God had shewed vnto the that which might be knowne of him; and that *the inuisible things of him*, that is, *his eternall power and God-head*, was manifested vnto them by the creation of the world, and the contemplation of the creatures: hee addeth presently, that God was sorely displeased with them, and therefore gaue them vp vnto vile affections, because *they changed the glory of that vncorruptible God, into an Image made like to corruptible men, and to birds, and foure-footed beasts, and creeping things*. Whereby it is euident, that the Idolatry condemned in the wisest of the Heathen, was the adoring of the inuisible God, whom they acknowledged to be the Creator of all things, in visible Images fashioned to the similitude of men and beasts.

The other place of Scripture, is the 4. of Deuteronomy: where *Moses* vseth this speech vnto the children of Israel.

^s Iudg. 17 3. 13
^h 2. Kin. 10. 16,
29 31.
* Trebellius
Pollio, in the
life of Claudi-
us, calleth the
God of Moses,
incertum numē.
So doth Lucan
the god of the
Iewes, *incerti*
Iudea Dei. As
therefore the
Iewes (by the
relation of Ta-
citus, li. 2. Hi.)
worshipped
their God in
mount Carmel,
non simulacro
aut templo, sed
arā tantūm: so
it might bee
that the Athe-
nians also did
the like, especi-
ally if we con-
sider that their
Ara misericor-
dia (which pos-
sibly might be
the same with
this) is thus de-
scribed by Sta-
tius, lib. 12.
Thebaidos:
Nulla autē effi-
gies, nulli cōmis-
sa metallo Forma
Dei; mētes habi-
tare et pēctora
gaudet.

The

The Lord spake vnto you out of the midst of the fire: yee heard the voyce of the Words, but saw no similitude, onely yee heard a voyce, verse 12. And what doth he inferre vpon this? Take yee therefore good heed vnto your selues, (saith he in the 15. vers.) for ye saw no manner of similitude on the day that the Lord spake vnto you in Horeb, out of the midst of the fire. Lest yee corrupt your selues, and make you a grauen image, the similitude of any figure, the likenesse of male or female, the likenes of any beast that is on the earth, the likenes of any winged fowle that flieth in the aire, the likenesse of any thing that creepeth on the ground, the likenes of any fish that is in the waters beneath the earth. Where we may obserue: first, that God in the deliury of the Law did purposely vse a voyce onely; because that such a creature as that, was not to be expressed by visible lineaments. as if that voyce should haue said vnto the Painter, as Eccho is fayned to doe in theⁱ Poet.

ⁱ Ausonius, Epi-
gram. xi.

*Vane, quid affectas faciem mihi ponere, pictor?
Si mihi vis similem pingere, pinge sonum.*

Secondly, that when he vttered the words of the second Commandement in mount Sinai, and forbad the making of the likenes of any thing that is in Heauen aboue, or in the Earth beneath, or in the Waters vnder the Earth; hee did at that time forbear to shew himselfe in any visible shape, either of man or woman, either of beast in the earth, foule in the aire, or fish in the waters beneath the earth: to the end it might be the better made knowne, that it was his pleasure not to be adored at all in any such formes; & that the worshipping of

of Images, not onely as they haue reference to the creatures whom they doe immediately represent, or to false gods, but also as they haue relation to himselfe (the true God, who was then speaking vnto them in the Mount) did come within the compasse of the Idolatry which was condemned in that Commandement.

In vaine therefore doe the Romanists goe about to perswade vs, that their Images be no Idoles : and as vainely also doe they spend time in curiously distinguishing the seuerall degrees of worship ; the highest point whereof, which they call *Latreia*, and acknowledge to be due onely vnto God, they would be loth wee should thinke that they did communicate to any of their Images. But here wee are to vnderstand, first of all, that Idolatry may be committed by giuing not the highest onely, but also the lowest degree of religious adoration vnto Images : and therefore in the words of the Commandement, the very *bowing downe vnto them*, which is one of y meanest degrees of worship, is expresly forbidden. Secondly, that it is * the receiued doctrine of Popish diuines, that the Image should be honored with the same worship, wherewith that thing is worshipped whose Image it is: and therefore what adoration is due to Christ and the Trinity, the same by this ground they are to giue vnto their Images. Thirdly, that in the Roman Pontificall published by the authority of *Clement the VIII.* (to omit other testimonies in this kinde) it is concluded, * that the Crosse of the Popes Legate shal

F

haue

* *Constans est Theologorum sententia, Imaginē eodem honore et cultu honorari et coli, quo colitur id cuius est Imago. Azor. institut. moral. part. 1. lib. 9. c. 6.*
 * *Cruce legati, quia debetur ei latreia, erit à dextris. Pontifical. edit. Rom. pag. 672.*

haue the right hand, vpon this very reason, *quia debetur ei latria*, because the worship proper to God is due to it. Now whether they commit Idolatry, who communicate vnto a senselesse thing, that worship which they themselues confesse to be due vnto God alone: let all the world iudge.

They were best therefore from henceforth confesse themselues to be Idolaters: and stand to it, that euery kinde of Idolatry is not vnlawfull. Their Iesuite *Gregorius de Valentia* will tell them for their comfort, that it is no absurdity to thinke that Saint *Peter*, when he deterreth the faithfull by name *ab illicitis Idolorum cultibus* (*ἀβιλιτῖς εἰδωλολατρῖαις*) Saint *Peter* calleth them, that is, *abominable Idolatries*) doth insinuate therby, that * some worship of Images is lawfull. *John Monceye* the Frenchman in his *Aaron Purgatus* (dedicated to the late Pope *Paul* the fifth) and in his twenty questions propounded to *Visorius*, stretcheth yet a straine higher. For howsoeuer hee cannot away with the name of Idols and Idolatry; yet he liketh the thing it selfe so well, that he vndertaketh to cleare *Aaron* from committing any error in setting vp the golden Calse, and laboureth to purge *Laban*, and *Micha*, and *Ieroboam* too from the imputation of Idolatry: hauing found indeed, that nothing had beene done by them in this kinde, which is not agreeable to the practice of the Romane Church at this day.

And lest the poore people, whom they haue so miserably abused, should finde how farre they haue beene misled; wee see that the masters of that

Grego. Valent.
li. 2. Apol. de
Idololatr. ca. 7.
1. Pe. 4. 3.

* Some Idola-
try he should
say: for that is
S. Peters word.

that Church doe in the Service books and Catechismes, which come vnto the hāds of the vulgar, generally leaue out the words of the second Commandement that make against the adoration of Images : fearing lest by the light thereof, the mystery of their iniquity should be discovered. They pretend indeed that this Commandement is not excluded by them, but included onely in the first : whereas in truth they doe but craftily conceale it from the peoples eyes, because they would not haue them to be ruled by it. Nay, *Vasquez* the Iesuite doth boldly acknowledge, that it plainly appeareth by comparing the words of this Commandement, with the place which hath beene alledged out of the 4. of Deuteronomy ; that the Scripture did not onely forbid the worshipping of an Image for God, but also the adoration of the true God himselfe in an Image. He confesseth further, that he and his fellow Catholikes doe otherwise. What saith hee then to the Commandement, thinke you ? Because it will not be obeyed, it must be repealed, and not admitted to haue any place among the morall precepts of God. * It was (saith he) a positieue and ceremoniall Law : and therefore ought to cease in the time of the Gospell. And as if it had not beene enough for him to match the Scribes and Pharises in impiety, who *made the Commandement of God of none effect, that they might keepe their owne tradition* : that he might fulfill the measure of his fathers, and shew himselfe to be a true childe of her who beareth the name of being *the mother of*

Gab. Vasquez. lib. 2. de Ador. disput. 4. c. 3. §. 74. 75.

* *Cum fuerit iuris positium et ceremonialis illa leges Mosaicæ prohibitio, tempore legis Evangelicæ debuit cessare; atq; id, quod aliàs iure naturali licitum, et honestum est, ut imagines depingere, et illis etiā vti ad adorationem, in lege Evangelicā locum habere debet.* *Vasques. ibid. c. 4 §. 84.*

Reu. 17. 5.

Vasquez de A-
dorat. lib. 3. disc.
out. 1. Cap. 2.
§ 5. 8. 10.

Ezek. 8. 15.

Concil. Trident.
sess. 13. ca. 5.

harlots and abominations of the earth; he is yet more mad, and sticketh not to maintaine, that not onely a paynted Image, but any other thing of the world, whether it be without life and reason, or whether it be a reasonable creature, may (in the nature of the thing, and if the matter bee discreetly handled) be adored vvith God, as his Image; yea and counteth it no absurdity at all, that a very vvilpe of strau should be thus vvorshipped.

But let vs turne yet againe, and vve shall see greater abominations then these. We heard hovv this blessed Sacrament, vvhich is here propounded by the Apostle, as a bond to vnite Christians together in one body, hath beene made the apple of strife, and the occasion of most bitter breaches in the Church: we may now obserue againe, that the same holy Sacrament, which by the same Apostle is here brought in as a principall inducement to make men *flee from Idolatry*, is by our Adversaries made the obiect of the grossest Idolatry that euer hath been practised by any. For their constant doctrine is, that in worshipping the Sacrament they should giue vnto it, *latric cultum qui vero Deo debetur*, (as the Councell of Trent hath determined,) *that kinde of seruice which is due to the true God*; determining their worship in that very thing which the Priest doth hold betwixt his hands. Their practice also runs accordingly: for an instance whereof we neede goe no further then to *Sanders* booke of the Lords Supper; before which he hath perfixe

an

an Epistle Dedicatory, supercribed in this manner: *To the Body and Blood of our Sauour Iesus Christ, vnder the formes of Bread and Wine, all honour, praise, and thanks, be giuen for euer. Adding further in the proceſſe of that blockiſh Epistle. Howſoeuer it be with other men, I adore thee my God and Lord really preſent vnder the formes of Bread and Wine, after conſecration deuly made: Beſeeching thee of pardon for my finnes, &c.*

Now if the conceite which theſe men haue concerning the Sacrament ſhould proue to bee falſe (as indeed we know it to be moſt abſurd and monſtrous) their owne Ieſuite Coſter doth freely confeſſe, that they ſhould be in ſuch an error and Idolatry, *qualis in orbe terrarum nunquam vel viſus vel auditus fuit, as neuer was ſeene or heard of in this world.* * For the error of them is more tolerable, (ſaith he) *who worſhip for God a Statue of gold or ſiluer, or an Image of any other matter, as the Gentiles adored their gods; or a red cloth liſted vp vpon a ſpeare, as it is reported of the Lappians; or liuing creatures, as did ſometime the Egyptians; then of thoſe that worſhip a piece of bread.* We therefore who are verily perſwaded that the Papiſts doe thus, muſt of force (if we follow their Ieſuites direction) iudge them to be the moſt intolerable Idolaters that euer were.

Nay, according to their owne principles, how is it poſſible that any of themſelues ſhould certainly know, that the hoſt which they worſhip ſhould be any other thing but bread? ſeeing the change doth wholly depend vpon conſecration

* Tolerabilior eſt enim error eorum, qui pro Deo colunt Statuam auream aut argenteam, aut alterius materiae imaginem, quo modo Gentiles deos ſuos venerabantur; vel pannum rubrum in haſtam eleuatum, quod narratur de Lappis; vel viua animalia, ut quondam Egyptij: quam eorum, qui fruſtra panis Coſter. Enchirid. ca. 12.

Neque potest
certus esse certi-
tudine fidei, se
percipere verum
Sacramentum;
cum Sacramen-
tum sine inten-
tione ministri
non conficiatur,
& intentionem
alterius nemo
videre possit.
Bellarmin. de
Iustificat. lib. 3.
cap. 8.

duly made, (as Sanders speaketh) and that dependeth vpon the intention of the Priest, which no man but himselfe can haue notice of. *Bellarmino*, disputing against *Ambrosius Catharinus*, one of his owne brethren, that a man hath no certaine knowledge of his owne iustification, can take advantage of this, and alledge for himselfe, that one
* cannot be certaine by the certainty of faith, that hee doth receiue a true Sacrament; forasmuch as the Sacrament cannot be made without the intention of the Minister, and none can see another mans intention. Apply this now to the matter we haue in hand; and see into what intricate Labyrinths these men haue brought themselues. Admit the Priests intention stood right at the time of consecration, yet if he that baptized him failed in his intention when he administred that Sacrament, he remaineth still vn baptized, and so becommeth vncapable of Priesthood; and consequently, whatsoeuer he consecrateth is but bread still. Yea, admit hee were rightly baptized too: if either the Bishop that conferred vpon him the Sacrament of Orders, (for so they hold it to be) or those that baptized or ordained that Bishop, missed their right intention; neither will the one proue Bishop, nor the other Priest; and so with what intention soeuer either the one or the other doth consecrate, there remaineth but bread still. Neither doth the inconuenience stay heere, but ascendeth vpward to all their predecessors: in any one of whom if there fall out to bee a nullity of Priesthood (for want of intention, either in the baptizer, or in the ordainer)

ordainer)all the generation following, according to their principles, goe without their Priesthood too; and so deliuer but bread to the people, in stead of the body of Christ. The Papists themselves therefore, if they stand vnto their owne grounds, must needs confesse, that they are in no better case heere, then the Samaritans were in, of whom our Sauour saith, *I see worship yee know not what*: but we know, that what they worship (bee the condition or intention of their Priest what it will be) is bread indeed; which while they take to be their God, we must still account them guilty of spirituall fornication, *and such fornication, as is not so much as named amongst the Gentiles.*

Ioh. 4. 22.

These then being the *Idolaters* with whom we haue to deale, let vs learne first how dangerous a thing it is to communicate with them in their false worship. For if we will be partakers of Babelons sinnes, wee must looke to receiue of her plagues. Secondly, wee are to be admonished, that it is not sufficient that in our owne persons we refraine worshipping of Idols, but it is further required, that we refraine (as much as in vs lyeth) the practice thereof in others; lest by suffering God to be dishonoured in so high a manner, when wee may by our calling hinder it, wee make our selues partakers of other mens sinnes. *Eli* the high Priest was a good man, and gaue excellent counsell vnto his lewd sonnes: yet wee know what iudgement fell vpon him, *because his sonnes made themselves vile, and he frowned not vpon them,* (that is, restrained them not;) which God doth

Reuel. 18. 4.

1. Sam. 3. 13.

Sam. 2. 29.

Reuel. 2. 14.

Reuel. 2. 20.

Iudg. 2. 3.

Leuit. 19. 29.

doth interpret to be a kinde of Idolatry, in *honouring of his sonnes aboue him*. The Church of Pergamus did for her owne part hold fast Christs name, and denyed not his faith: yet had the Lord something against her; *because she had there, them that held the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed vnto Idols, and to commit fornication*. So we see what speciall notice our Sauour taketh of the workes, and charity, and seruice, and faith, & patience of the Church of Thyatira: and yet for all this he addeth, *Notwithstanding, I haue a few things against thee, because thou sufferest that woman Iezebel, which calleth her selfe a Prophetesse, to teach and to seduce my seruants to commit fornication, and to eat things sacrificed vnto Idols*.

In the second of Iudges God telleth the childre of Israel, what mischiefe should come vnto them by tolerating the Canaanitish Idolaters in their Land. *They shall be thornes in your sides, (saith he) and their gods shall be a snare vnto you*. Which words containe in them the intimation of a double danger: the one respecting the *soule*, the other the *body*. That which concerneth the soule, is: that their Idols should be a *snare vnto them*. For God well knew that mans nature is as prone to spirituall fornication, as it is to corporall. As therefore for the preuenting of the one, he would not haue a common harlot tolerated in Israel, *Lest the Land should fall to whoredome and become full of wickednesse*: so for the keeping out of the other,

other, he would haue prouocations taken away, and all occasions whereby a man might be tempted to commit so vile a sinne. The bodily danger that followeth vpon the toleration of Idolaters, is: that *they should be in their sides*, that is, (as in another place it is more fully expressed) *they should be prickes in their eyes, and thornes in their sides, and should vexethem in the Land wherein they dwelled.* Now in both these respects it is certaine, that the toleration of the Idolaters with whom we haue to doe, is farre more perillous than of any other. In regard of the spirituall danger, wherewith simple soules are more like to bee in-
 snared: because this kinde of Idolatry is not brought in with an open shew of impiety, (as that of the Pagans) but is *a mystery of iniquity*, a wickednesse couered with the vaile of piety; and the harlot, which maketh the inhabitants of the earth drunke with the wine of this fornication, is both gilded her selfe, and presenteth also her abominations vnto her followers in *a cup of gold.* If we looke to outward perill, we are like to find these men, not thornes in our sides to vex vs, but daggers in our hearts to destroy vs. Not that I take all of them to be of this furious disposition, (mistake me not: I know a number my selfe of a farre different temper:) but because there are neuer wanting among them some turbulent humours, so inflamed with the spirit of fornication, that they runne mad with it; and are transported so farre, that no tolerable termes can content them, vntill they haue attained to the vtmost
 G pitch

Numb. 33. 55.

Reuel. 17. 2, 4.

pitch of their vnbridled desires. For compassing whereof, there is no trechery, nor rebellion, nor murther, nor desperate course whatsoeuer, that (without all remorse of conscience) they dare not aduenture vpon.

Neither doe they thus only, but they teach men also so to doe: arming both Pope, and Bishops, and People, and priuate persons, with power to cast downe euen Kings themselues from their Thrones, if they stand in their way, and giue any impediment to their designs. Touching the Popes power herein, there is no disputing: one of them telleth vs, that ^a *there is no doubt, but the Pope may depose all Kings, when there is a reasonable cause so to doe.* For Bishops, Cardinall Baroni^{us} informeth vs by the example of *Dacius* the Bishop of Millayne, his dealing against the Arrians; ^b *that those Bishops deserue no blame, and ought to suffer no enuie, who roll euery stone, (yea and rather then faile, would blow vp stones too) that they may not liue vnder an hereticall Prince.* For the People, *Dominicus Bannes*, a Dominican Friar, resolues, that they need not, in this case, expect any sentencing of the matter by Pope, or other; but ^c *when the knowledge of the fault is euident, subiects may lawfully (if so be they haue sufficient strength) exempt themselues from subiection to their Princes, before any declaratory sentence of a Iudge.* And that we may vnderstand that the *Prouiso* which hee in-

^a *Dubium non est, quin Papa possit omnes Reges, cum subest causarationabilis, deponere.*

Augustin. Triumphus, de Potest. Ecclesiast. quæst. 46. artic. 2.

^b *Quo exemplo satis intelligas, non mereri calumniam, neque inuidiam Episcopos illos pati debere, qui ne sub heretico principe degant, omnem lapidem voluunt.* Baroni. an. 538. §. 89.

^c *Quando adeſt euidentis notitia criminis, licitè poſſunt ſubditi (ſi modò eis vires ſuppetant) eximere ſe à poteſtate ſuorum Principum ante Iudicis ſententiam declaratoriam.* Bannes in Thom. 2. 2. quæſt. 12. artic. 2.

ferteth of hauing strength sufficient, is very materiall; he putteth vs in minde, that ^d the faithfull (the Papists he meaneth) of England are to bee excused hereby, who doe not exempt themselues from the power of their superiours, nor make warre against them. Because that generally they haue not power sufficient to make such warres against Princes, and great dangers are imminent ouer them.

Lastly, for priuate persons, wee may reade in Suarez, that an hereticall King, ^e after sentence giuen against him, is absolutely depriued of his Kingdome, so that he cannot possesse it by any iust title: and therefore from thenceforth may be handled altogether as a Tyrant; and consequently, hee may bee killed by any priuate person. Onely the Iesuite addeth this limitation: that ^f If the Pope doe depose the King, he may be expelled or killed by them onely to whom hee shall commit that businesse. But if he inioyne the execution thereof to no body; then it shall appertaine to the lawfull successor in the Kingdome: or if none such be to be found, it shall belong to the Kingdome it selfe. But let him once be declared to be a Tyrant; Mariana (Suarez his Country-man and fellow Iesuite) will tell you better how hee should bee handled. *That a Tyrant (saith he) may be killed by open force and armes, whether by violent breaking in*

^d Ex hac conclusione sequitur esse excusandos Anglicanos & Saxonios fideles, qui non se eximunt à potestate superiorum, nec bellum contra illos gerunt.

Quoniam communiter non habent facultatem ad hæc bella gerenda contra Principes, & imminent illis graua pericula. Id. Ibid.

^e Post sententiam latam omnino priuatur regno, ita ut non possit iusto titulo illud possidere: ergo extunc poterit tanquam omnino tyrannus tractari; & consequenter à quocunque priuato poterit interfici. Fr. Suarez De tens. fid. Cathol. lib.

6. cap. 4. §. 14. ^f Si Papa Regem deponat, ab illis tantum poterit expelli, vel interfici, quibus ipse id commiserit. Quod si nulli executionem imperet, pertinebit ad legitimum in regno successorem; vel si nullus inuentus fuerit, ad regnum ipsum spectabit. Id. ibid. §. 18. & Itaque aperta vi & armis posse occidi tyrannum, siue impetu in regiam facto, siue commissâ pugna, in confesso est. Sed & dolo atque insidijs exceptum: quod fecit Aiod, &c. Est quidem maioris virtutis & animi similitudinem aperte exercere, palam in hostem reipublice irruere: sed non minoris rudentia, fraudi & insidijs locum captare, quod sine motu contingat, minori certe periculo publico atque priuato. Io. Mariana, de Reg. instit. lib. 1. cap. 7.

into the Court, or by ioyning of battell, is a matter confessed: yea, and by deceit and ambushes too, as E-hud did in killing Eglon the King of the Moabites. Indeed it would argue a braver minde to professe open enmity, and publikely to rush in upon the enemy of the Common-wealth: but it is no lesse prudence, to take aduantage by fraud and ambushes, because it is done without stirre, and with lesse danger surely, both publike and priuate. His conclusion is, that ^h it is lawfull to take away his life, by any art whatsoeuer: with this prouiso onely, that he be not constrained either wittingly or unwittingly to bee the cause of his owne death. Where the tenderesse of a Iesuities conscience is well worth the obseruing. Hee maketh no scruple at all to take away the mans life: onely hee would aduise that hee be not made away, by hauing poyson conueyed into his meat or drinke, lest in taking hereof (forsooth) he which is to be killed, should by this meanes haue some hand in procuring his owne death. ⁱ Yet poyson him you may, if you list, so that the venome be externally applyed by some other, he that is to bee killed helping nothing thereunto: namely, when the force of the poyson is so great, that a seat or garment being infected therewith, it may haue strength to kill. And that such meanes of poysoning hath been vsed, hee prooueth by diuers practices of the Moores: which we leaue to be considered of by Fitzherbert, who (to proue that Squires intention of poysoning Queene Elizabeth in this manner, was but a meere fiction) would perswade vs that it is not agreeable to the grounds of nature and reason, that

^h In eius vitam grassari quacunque arte concessum; ne cogatur tantum sciens aut imprudens sibi conscribere mortem. Id. ibid. in fine.

ⁱ Hoc tamen temperamento uti in hac quidem disputatione licebit, si non ipse qui perimitur venenum haurire cogitur, quo intimis medullis concepto pereat: sed exterius ab alio adhibeatur nihil adiuuante eo qui perimendus est: nimirum cum tanta vis est veneni, ut sellâ eo aut veste delibutâ vim interficiendi habeat. Id. ibid.

that any such thing should be.

Thus we see what pestilent doctrine is daily broched by these incendiaries of the world: which, what pernicious effects it hath produced, I need not goe farre to exemplifie; this assembly and this place cannot but call to minde the memory of that barbarous plot of the Powder-treason. Which being most iustly charged to haue ^k *exceeded all measure of cruelty*; as inuoluing not the King alone, but also his children, and the States of the Kingdome, and many thousands of innocent people in the same ruine: a wicked varlet (with whose name I will not defile this place) steppeth forth some foure yceres after, and with a brasen forehead biddeth vs not to wonder at the matter. *For of an euill and pernicious herbe, both the seeds are to be crushed, and all the roots to be pulled up, that they grow not againe. And otherwise also, for a few wicked persons it falleth out oftentimes that many perish in shipwracke.* In the later of which reasons we may note these mens insolent impiety toward God: in arrogating vnto themselues such an absolute power for the murdering of innocents, as hee that is Lord of all, hath ouer his owne creatures; the best of whom, if he doe enter into iudgement with them, will not bee found righteous in his sight. In the former, we may obserue their deadly malice toward Gods Anoynted, which they sufficiently declare will not bee satisfied but by the vtter extirpation of him, and all his Royall progenie.

And whereas for the discouery of such wicked

^k *At inquires, omnem modum crudelitatis excessit ea coniuratio; cum & prolem, & Regni ordines simul implicuisset. Id velim ne mirevis. Nam male & pernitiōsa herbe & semina conterenda, & radices omnes euellende sunt, ne recrescant. Aliās etiam, propter paucos sceleratos, multi sēpe naufragio pereunt. B. P. iſtorū. epistolæ I. R. impress. anno 1609.*

Spirits, his Maiesty in his Princely wisedome did cause an Oath of Allegiance to bee framed; by the rendring whereof he might be the better able to distinguish betwixt his loyall and disloyall subjects, and to put a difference betwixt a seditious and a quiet-minded Romanist: this companion derideth his simplicity, in imagining, that that will serue the turne, and supposing that a Papist will thinke himselte any whit bound by taking such an oath. ¹ See (saith he) in so great craft, how great simplicity doth bewray it selfe. When he had placed all his security in that oath; hee thought he had found such a manner of oath, knit with so many circumstances, that it could not, with safety of conscience, by any meanes be dissolued by any man. But hee could not see, that if the Pope did dissolue that oath; all the tyings of it, (whether of performing fidelity to the King, or of admitting no dispensation) would bee dissolued together. Yea, I will say another thing that is more admirable. You know (I beleue) that an vniust oath, if it be evidently knowne, or openly declared to be such, bindeth no man; but is voyd ipso facto. That the Kings oath is vniust, hath been sufficiently declared by the Pastor of the Church himselte. You see therefore, that the obligation of it is vanished into smoke: so that the bond, which by so many wise men was thought to bee of iron, is become lesse then of straw.

¹ Sed vide in tantâ astutiâ, quanta sit simplicitas. Cum omnem securitatem in eo iuramento sibi statuisset; talem se modum iuramenti, tot circumstantiis connexuisse existimabat, qui, saluâ conscientiâ, nullâ ratione à quoquam dissolui posset. Sed videre non potuit, si pontifex iuramentum dissoluerit, omnes illius nexius, siue de fidelitate Regi præstandâ, siue de dispensatione non admittendâ, pariter dissolutos fore. Immo aliud dicam admirabilius. Nosti, credo, iuramentum iniustum, si tale esse euidenter sciatur, vel apertè declaretur, neminem obligare; sed ipso facto nullum esse. Regis iuramentum iniustum esse, ab ipso Ecclesie Pastore sufficienter declaratum est. Vides igitur iam, in sumum abiisse illius obligationem; ut vinculum, quod à tot sapientibus ferreum putabatur, minus sit, quàm stramineum. Id. ibid.

If matters now be come vnto this passe, that such as are addiected to the Pope, will account the Oath of Allegiance to haue lesse force to binde them then a rope of straw; iudge ye whether y be not true which hath been said, that in respect not of spirituall infection onely, but of outward danger also to our State, any Idolaters may be more safely permitted then Papists. Which I doe not speake, to exasperate you against their persons, or to stirre you vp to make new Lawes for shedding of their blood. Their blindnesse I doe much pity: and my hearts desire and prayer to God for them is, that they might bee saued. Onely this I must say, that (things standing as they doe) I cannot preach peace vnto them. For as *Iehu* said to *Ioram*, *What peace, so long as the whoredomes of thy Mother Iezabel, and her witchcrafts are so many?* so must I say vnto them: What peace can there be, so long as you suffer your selues to bee led by the mother of harlots and abominations of the earth, who by her forceries hath deceiued all Nations, and made them drunke with the wine of her fornication? Let her put away her whoredomes out of her sight, and her adulteries from betweene her breasts; let her repent of her murders, and her forceries, and her idolatries: or rather, because she is past all hope, let those that are seduced by her, cease to communicate with her in these abominable iniquities; and wee shall be all ready to meet them, and reioyce with the Angels in heauen for their conuersion. In the meane time, they who sit at the Helme, and haue the charge

2. King. 9. 22.

Reu. 17. 2, 5.
and 18. 23.

Hos. 2. 2.

charge of our Church and Common wealth committed to them, must provide by all good meanes, that God bee not dishonoured by their open Idolatries, nor our King and State indangered by their secret trecheries. Good Lawes there are already enacted to this purpose: which if they were duly put in execution, wee should haue lesse need to thinke of making new. But it is not my part to presse this poynt. I will therefore conclude as I did begin: *I speake as to wise men; Iudge ye what I say.*

1. Cor. 10. 33.

2. Tim. 2. 7.

Consider what I say; and the Lord giue you understanding in all things.

FINIS.

